

President
Saddam Hussein
Addresses
Moslem Ulema

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Dar al-Ma'mun



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Addresses Moslem Ulema**

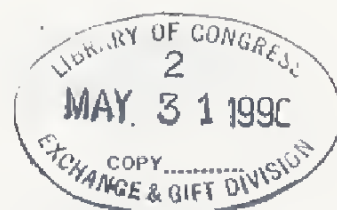
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**President Saddam Hussein
Addresses Moslem Ulema**

**Translated by
Naji al-Hadithi**

**Published by
Dar al-Ma'mun for Translation and Publishing**

Baghdad - 1983



Foreword

Under the motto, "For Common Action Consolidating Islamic Solidarity to Confront Dangers and Challenges", the First Popular Islamic Conference was held in Baghdad on April 14-17, 1983.

On behalf of President Saddam Hussein, Mr. Izzat Ibrahim, Vice-Chairman of the Revolution Command Council, opened the Conference with a speech that called for more cooperation and coordination among Muslims to face up to the new challenges and threats besetting the Arab and Muslim world as a whole.

President Hussein himself attended one of the sessions and addressed the Conference on the Iraq-Iran conflict expressing Iraq's agreement to whatever the Conference may decide in this respect.

The Conference was attended by more than 280 of Muslem Ulema (Scholars) from more than 50 countries.

The Conference took three decisions on Islamic solidarity, the Iraq-Iran war and the Palestinian question.

On the Iraq-Iran war, the Conference called on the governments of both countries to observe an immediate ceasefire and pull their forces back to international borders. It also formed a Peace and Reconciliation Committee of 9 well-known Ulema from 9 Muslem countries.

The Conference as well as its Peace and Reconciliation Committee expressed regret at the Iranian government's negative attitude towards the Conference and its efforts aimed at solving the conflict between the two Muslem countries.

This book contains the speech delivered by President Saddam Hussein and the opening ceremony speech by the Vice-Chairman of the Revolution Command Council.

**President Saddam Hussein's Address to the
Popular Islamic Conference held in Baghdad**

On April 14 - 17, 1983

Dear Brothers,

With great pleasure, Baghdad embraces you as Ulema, Imams and good brothers who have come from various parts of the globe to say what you consider useful, appropriate and right.

You are welcome.

It was my desire to attend your Conference at an earlier stage. But it seems that the brothers in Iran had timed their offensive with your Conference. As you know, when the men sacrifice their noble blood in defence of their honour and their land with all its sanctuaries, it is our duty to be with them. Hence, our attendance of your Conference to hear what you say and to let you hear what we think appropriate, has been delayed.

However, Brother Izzat Ibrahim the Vice-Chairman has undertaken the task with the speech which you

have heard and which represents our view and that of the leadership and the government as well as of the Iraqi people. I know that you have decided to send invitation to the Ulema of Iran. Well done. It is a religious law that, when circumstances permit, the Muslims, should hear both parties to know where the right is, where the truth is.

We, on our part, have no prejudice against any logical, Islamic, human view. We believe that your decision carries all these implications-the logical, the Islamic and the human. Despite the fact that we are now in a state of war, we hereby declare that we agree to and are prepared for hosting Khomeini himself in this Conference. Though this may be out of keeping with international traditions, it is not against our Arab and Islamic standards. We are ready to host Khomeini himself in this Conference as had this people and land hosted him for fourteen years. Perhaps hosting him again will remind him of the first time he was received in Iraq, and will offer a chance of good, love and peace for all.

Moreover, and perhaps contrary to recognised traditions in terms of international norms and the responsibility of states and rulers, I would say, from

the highest authority in the State, we agree on every decision you take.

I may apologise to the Iraqi people, the scholars of international law, and those involved in politics and legislature, for they may criticise Saddam Hussein and say how a Head of State can agree in advance to something he has not yet read or seen or known. I would say to this criticism that when such a gathering of good men who have come from all parts of the globe, representing Muslims, are in consensus on an opinion, it must be the right one. Even if we have a different opinion we do not think that ours would be sounder than that of all this gathering.

If everyone of us substituted his own interpretation for the interpretations of others, it would be impossible for him to meet, integrate and or interact with others. The history of Muslims and the relations of their old leaders, thinkers and commanders including the relationship between the Muslim's leaders and the great Messenger Mohammed serve as a good example guiding us to the right path.

We all know that the great Messenger, before deciding on something, used to consult his brothers, the Companions. The history of Islam tells

us that the Companions used to ask the Messenger if that view was ordained by God or was his own. If he said it was his own opinion they would discuss it with him, and the Messenger's view, after discussion, would sometimes be replaced by that of one of the Companions.

Iraq has nothing hidden or deceitful which it fears it may be uncovered or exposed. Iraq wants to be secure; and we do not think that the Muslims meeting in this place or any where else do not want Iraq to be secure. Iraq seeks the respect of its international borders; and we do not think that you want Iraqi territory to be occupied by anybody whatsoever. Iraq wants a ceasefire. It wants peace. When these constitute the declared and undeclared points of all that Iraq seeks, we do not think that a Muslim in this place or anywhere else will come forward with an opposing stand, because this is right and logical; it is a self-evident state of affairs.

Hence, we say in advance that we agree to whatever is decided by the Muslims in whatever form it may be expressed. It is on this basis that we proposed arbitration in the Islamic Summit Conference of Taif. We also proposed this to all international organisations. We said to the Iranian

officials if they wanted arbitration by other states under international law they might so choose, and if they wanted arbitration by Muslims they might so choose as well.

However, Brothers, despite the bitterness of attitudes and behaviour, we have maintained our balance in view of the principles we hold and respect. We have not maltreated a prisoner of war, nor have we maltreated a woman or a child. We have even refrained from striking at any target unless compelled.

They started the war by shelling peaceful towns, and when the Almighty God granted us success in repelling their aggression and driving their army back, we were in a depth sufficient to protect our border towns which are very close to the borders.

Basra is a big town second only to Baghdad. It is an industrial centre, and our only port on the Gulf. It is just over 20 kilometres from the borders. However, when we felt that it was the Muslims' opinion that we should pull back from Iran's territories, and despite our argument that if we pulled back to the borders the Iranian artillery would resume its shelling of our towns as it had done at the beginning of the war, we decided to comply with the

Muslims' view and world public opinion. We even respected the Iranian popular opinion.

When we pulled back to the borders, Iran's artillery resumed its daily bombardment of our towns.

Nevertheless, we now and then make appeals and issue warnings to Iran, so that our army shall not be obliged to retaliate.

Whenever we made an appeal for peace, some people imagined or had the illusion that it stemmed from weakness. Which was never the case, and the proof lies in the present conditions which are visible to all.

Judging by the simplest forms of reason and the simplest values of Islam, the Iranian rulers should ask themselves: "How could Iraq, whose population is one-fourth of that of Iran and whose land has so insufficient depth that Iran's planes can cover the whole of Iraq because of its smaller area and their artillery can hit many Iraqi towns-which it is actually doing everyday-how could Iraq achieve victory over their expansionist and aggressive dreams? Those officials should have asked themselves this question and answered it wisely and directly that the right was obviously not on their side.

However, victory, as one of our brother Egyptian

Ulemas has said, cannot lead us astray, and capability conjoined to right cannot lead us to conceit. The earlier peace can be achieved, the better. A month's delay may cost the precious life of one more person.

Baghdad is your city. It is a meeting place for you. It is well-known that you do not yield to or flatter a ruler at the expense of what is right, whether in your countries proper or outside them. Baghdad is therefore a meeting place for Muslims to say whatever they deem right, appropriate and legitimate.

At any rate, your place in our souls and in our hearts shall remain high as ever.

Again, we welcome you. We wish you success and all that enhances dignity, honour, security and stability to yourselves all and those around you. We trust we shall always see you well.

Peace be upon you.

**President Saddam Hussein's
inaugural speech delivered
by**

Mr. Izzat Ibrahim

**Vice-Chairman of the
Revolution Command Council**

**In the name of God,
The Merciful, the Compassionate,**

**Dear Ulema and Religious Figures
Members of the First Popular Islamic
Conference,**

On behalf of President Saddam Hussein and on behalf of Iraq, Leadership and people, I welcome you in Baghdad, the city of peace, wishing your Conference success in bringing about all that you seek for the pride and well-being of Muslims and for the promotion of the values of good, love and peace among them.

Brothers,

A particular importance is attached to your Conference in view of two facts. The first is your positive response, from the prominent position you occupy among Muslims, to the call for remedying the rift, treating the reasons of decline in the Muslims' life and establishing solidarity and cooperation among them along the path of their good at a time when our enemies, the Zionists and their collaborators intensify their attempts to fragment our ranks and weaken our unity.

The second fact is the popular aspect of this Conference and its expression of the opinion of Muslims in many countries of the world, who, together with their governments, have become alarmed and concerned for the dangers besetting Muslims and for the crises they are suffering from-

which have in certain cases reached the level of lengthy war as is the case with what is taking place in our region.

Your Conference is therefore, a live demonstration of the Islamic consensus on the necessity for serious and joint action to ward off dangers posing a threat to Muslims and to their solidarity and unity against the challenges they are facing; and to work on restoring rapprochement and fraternity to their ranks.

In keeping away from engagement in differences and settling their disputes, the Muslims, with their human potentialities, material resources and spiritual forces will be able to take a positive role not only to the advantage of the Islamic peoples but also to that of mankind at large.

Such a role is inspired by the glorious Islamic Message. It will be a renewal of the great historical role which the Muslims have performed during their golden eras, when they have contributed to civilisation and to mankind progress. The Muslims were able to offer mankind all this rich contribution in various aspects of science, knowledge, thought and civilisation, as a result of the sense of positiveness, cooperation, and openness they have

no doubt derived from Islam's human and open-minded view which is based on good, peace, and tolerance towards and cooperation with the followers of other divine religions.

The Muslims are called upon today to follow the example of their forefathers so as to restore that glory to their present; to contribute to the progress of their societies and to the civilisation of the modern world; and to deepen its spiritual basis in the light of the teachings of love, cooperation and fraternity.

If the Muslims had in the past made such a contribution to civilisation and such a performance in meeting the requirements of the noble divine Message as a result of their fraternity and cooperation along the path of good, they will not be able to do the same now if they will not discard the reasons of division and disagreement, and opt for tolerance, cooperation and peace.

**Brothers,
Great Ulema,**

You must have been hurt and concerned for what is taking place in our region as a result of the war between Iraq and Iran.

Thirty months have now passed on this destructive war which is raging between two neighbours connected with many well-known bonds. Such bonds are supposedly a safeguard against conflict and losses between the two countries so that they can provide the necessary potentialities for construction and prosperity of their peoples, and encounter the dangers of Zionism which has taken advantage of the war and the persistence in continuing it to perpetrate its crimes, whether in invading Lebanon and massacring the Palestinians and the Lebanese, or in launching aggression against the Iraqi nuclear reactor which was built for peaceful and construction purposes.

It is strange indeed that the path of peace and sparing innocent people's blood is quite clear to all sensible people, but some avoid it for reasons of arrogance and persistence in aggression. Such an attitude is a breach to the teachings of Islam, the values of heaven and the laws of earth.

Brothers

You have come to Baghdad, the city of peace and the bastion of the noble Islamic values, as dear

guests to its people, where you are holding your Conference now. However, Baghdad will not be pleased that you should be biased to the Iraqi point of view in your discussions, resolutions and recommendations at the expense of right and justice - far be it from you that you so do. What Baghdad seeks is that you hear what we say and give it your judgements on the basis of the principles of Sharia', justice and fairness.

You are no doubt aware of the fact that both Iraq and Iran are accusing each other of starting aggression and war; and that we have our own evidence and proofs on the conditions and reasons which had led to the eruption of the war, which we submitted to the Islamic Conference of Al-Taif, Saudi Arabia. Since you are our guests now, we shall not take advantage of your presence here to burden you with our views. Nor shall we give such view a greater chance of presentation than it would have should the other party were present.

What we would say, brothers, is that we have written to the late King Khalid in his capacity as the Chairman of the Islamic Conference Organisation and to President Ahmed Sekou Toure in his capacity as the Chairman of Islamic Good Will Mission

requesting the judgement of Muslims in the question of who started aggression and war, and consequently in settling differences between Iraq and Iran.

You may appreciate our position expressed through this initiative. If so is the attitude to the question of who started aggression and war, it is quite clear to every fair-minded person that it is Iran's regime which persists in continuing the war. Its successive attacks on Iraq, the statements of its officials and its official attitudes to the issue serve as ample evidence of its persistence in continuing war and aggression.

As for Iraq's attitude to the continuation of war it is quite clear. Since the first week of the war, Iraq has relentlessly sought peace. We have called for a ceasefire and offered Iran peace on September 28, 1980. We have accepted the United Nations Security Council's resolutions of September 28, 1980, July 12, 1982 and October 4, 1982. Moreover, we have unilaterally observed a ceasefire from October 5-8, 1980 in response to an appeal by President of Pakistan, Zia-ul-Haq who was making good will efforts in his capacity as Chairman of the Islamic Conference Organisation at the time.

Iraq has taken opportunity of various holy religious occasions to reiterate its call for Peace and its desire for a ceasefire. It has relentlessly sought an end to bloodshed through those initiatives while the other side was so involved in aggression that it was escalating fighting and making large human deployments with a view to occupying our towns and territories. Iraq's attitude towards the exchange of visits by the families of the prisoners of war is quite clear. It was exhausted by the evasive attempts, manoeuvres and pretexts made by the other side to undermine this initiative and bring it to failure. Even the international and Islamic parties mediating to facilitate the visits have despaired of reaching a result because of the rejection and manoeuvres which faced their efforts.

Instead of responding to those initiatives, the rulers of Iran committed an act which constituted a flagrant breach to all concepts of Islam when they executed many Iraqi prisoners of war. They have also withheld the names of other prisoners of war from the International Red Cross Committee, thus causing many complex consequences to their families in terms of inheritance and marriage because of these families' ignorance of the fate of

their sons whether they are still alive or dead.

As for the Iranian children who were pushed into fighting by the rulers of Iran with total disregard to all religious and human values, and who had fallen prisoner to Iraq forces, Iraq has done its best to return them to their families. Similar efforts were made by international organisations and parties without any result but the persistence of those rulers in refusing the return of those innocent children to their families.

Ever since the start of the war, Iraq has cooperated in a positive and highly responsible manner with all international and Islamic efforts, in particular, to settle the dispute and put an end to fighting. It has positively responded to all mediation efforts by the United Nations, the Islamic Conference Organisation, the Non-aligned Movement and all other mediation efforts aimed at stopping the fighting and reaching a peaceful settlement for the conflict on the bases of respect of sovereignty; non-interference in internal affairs; and international treaties, conventions and laws.

In the Seventh Non-aligned Summit Conference of New Delhi, Iraq has proposed that an arbitration committee should be formed to determine the

responsibility of the party starting the war, and the party responsible for the continuation of the armed conflict for all this period in order to reach practical results with a view to stopping war, and punishing the aggressor which rejects these results.

Iran has of course refused this-which is a further point exposing the aggressor and underlining its persistence in continuing its aggression.

As is well-known to all, the rulers of Iran try to impose arbitrary conditions to end the war. They also try to use an Islamic cover for their arbitrary conditions.

In rejecting these unfair conditions, Iraq is in fact, acting in line with the principles of Islam and international law, and with the right of peoples to sovereignty, independence and dignity. Such arbitrary conditions obviously serve as yet another proof of the persistence in continuing war and the intentions of aggression and expansionism.

Thus, brothers, you realise the efforts made by Iraq to stop this war which was imposed on it, as well as the serious measures it has taken to avoid its evil consequences... All our fierce fighting whose news you have been following is merely for defending ourselves, our honour and our land.

There was no need for such great sacrifices if not for the persistence of the aggressor in its aggression. For, we want, as you and the whole world know, these potentialities to be oriented towards the construction of our country and to the realisation of our people's aspirations for progress and prosperity.

The progress enjoyed by Iraq serves as clear evidence of the determination of its people to lead a new dignified life which is worthy of human being, and abundant with all facilities of creativity and innovation. It also serves as yet another proof of the need of the Iraqi people for peace which provides an opportunity to carry on the process of construction and the performance of its national and human role.

The great Ulema will no doubt be able to be acquainted with certain aspects of this revival so that they can judge whether a people with such objectives and efforts can slip into war or be pleased with it.

Brothers,

If our people was forced to enter war, it so did in

defence of its land, honour, dignity, present and future – which is a duty ordained by both positive and divine laws.

Brothers, Members of the Conference,

The tasks of building up our new society on the basis of justice, equality and the provision of good life for the Iraqi people, as well as the tasks shouldered by Iraq on the national (Arab) and Islamic levels and in the field of combating the plans of Zionism and colonialism are not easy tasks. Rather they demand great efforts and potentialities. The war undoubtedly obstructs and paralyses such efforts. Triggering war by any party whatsoever is a contribution to obstructing the process of construction and progress, as well as an attempt to undermine the state of revival which has been introduced by the July Revolution 1968.

Before God, our people, our Arab nation and the magnanimous Islamic teachings, we realise our responsibility for protecting the course of revival and the aspirations of our people for advanced life whereby it can contribute, together with other nations, to making progress and to establishing the

values of justice, equality, good and love which were preached by the great Islam.

Therefore, it is illogical that Iraq should opt for engaging itself in battles which would drain its resources; exhaust of building up its new society, and its national (Arab) and human role.

We give priority for the protection of our people, of the achievements of our Revolution and of the process of our revival in whatever step we take. However, we have used all means of self-discipline and wisdom to avoid war, and sought to stop it after it had erupted. But the other side has been persistent in continuing aggression opting for nothing but hatred, with total disregard to the meaning of neighbourliness and to the values of Islam.

Despite the clarity of the situation for all Muslims – Ulema, Scholars and general public – they, including the Iraqis, look forward for your Conference, which is attended by the noble Ulema and religious dignitaries, to say its word, shoulder its responsibility and contribute to reaching a settlement for this ferocious war, in accordance with what is ordained by the Shari'a of Islam.

With their enlightened vision and their realisation of

the huge losses and damage sustained by Muslims as a result of the fighting between two Islamic neighbours, the Muslim Ulema who responded to holding this Conference have to shoulder the serious tasks of seeking a just settlement ensuring the legitimate rights of both countries and putting an end to this bleeding. The key and the first step towards this serious effort is a ceasefire to avoid further bloodshed.

Brothers,

The divine law calls on all Muslims to work on preventing Muslims' bloodshed and putting an end to the aggressor's acts, as is stated in the Holy Quran that if two parties of the faithful are fighting each other, Muslims should try to solve their dispute, but if one of them commits aggression against the other, they should fight the aggressor until it heeds to God's ordinance.

Our belief in the principles of right and justice and our sense of responsibility before Muslims call for us all to seek truth as a step to reaching an objective and just settlement based on principles in order to achieve peace and establish principles of good

neighbourliness of Islam and of international norms and conventions.

Brothers,

Members of the Conference,

It is quite surprising for every sincere Muslim that the Arabs and Muslims, with all their great resources and all the clarity of their right are not fully able to stop the Zionist aggression. This is no doubt due to the state of decline and disagreement prevailing among them and fragmenting their power. After the criminal Zionists had invaded Lebanon; participated in and prepared for the massacres of the Palestinian Refugee Camps of Sabra and Chatilla; massacred the resistance fighters; killed innocent aged persons, women and children; set farms ablaze; and destroyed towns, they have persisted in continuing their occupation and procrastinated in withdrawing their forces. They are even trying to distract attention away from their crimes in Lebanon through committing crimes of poisoning over a thousand of male and female students in the occupied territories with total disregard to human

conscience and ethics.

What outrages and exacerbates Muslims is that this criminal act is reported to have been designed to inflict sterility upon the Palestinians-which is part of the Zionist plan of genocide against the Palestinian people.

Behind such continuing Zionist aggression is no doubt the unlimited political, military and financial support rendered to the Zionist entity by the colonialism. Without such aid the Zionists would not be able to launch aggression against Arabs and Muslims, nor would they adopt such a reckless attitude to the will of the international community and to the resolutions of the United Nations and the Security Council.

The Arabs and Muslims are called upon to confront the crimes of Zionism and to stop its aggression against the holy places especially the Holy Quds against which it seeks to apply a policy of judaisation whereby its Arab and Islamic features are to be removed and deformed. They are also called upon to encounter the methods of genocide practised by Zionism against the Palestinian people through denying it the simplest human rights, expropriating its property and driving it out.

There is ample evidence that the Zionist entity, with the help of colonialism and Islam's enemies, is still planning for stirring unrest in Islamic and Arab countries in particular. In so doing, it aims at facilitating the fragmentation of these countries into yet weaker and more fragmented entities; establishing sectarian and racist entities there; and striking at the unity and consensus of Muslims so as to impose its influence and realise its covetous ambitions and those of its colonialist masters.

The Zionist entity has found in this destructive war (between Iraq and Iran) a golden chance to put its plan into action. The events of war have proved this – which, together with other factors have prompted Iraq to demand, and have confirmed its desire for an end to the war so that it can shoulder its national (Arab) and Islamic tasks in confronting Zionism and challenging its plans.

Your Eminence,

We highly appreciate your great concern for the unity of Muslims and your legitimate worry over the continuation of war between Iraq and Iran, which is used by the enemies and the Zionists in particular,

to realise new chapters in their conspiracy against the Arabs and Muslims and their expansionist dreams, and make expansion at the expense of the Arab nation and its rights.

As you have met in the land of good and holy places, we hope that the Almighty will grant you levelheadedness to realise the noble aims for which you have met, and to reach positive results for the good of Islam and Muslims and for patching up the rift which poses a great threat to their existence and to their unity.

"Say work, God will see your work, as will His Messenger and the faithful"

The Holy Quran.

May God grant you success.

Peace be upon you.

السيد الرئيس صدام حسين
يخاطب العلماء المسلمين

- خطاب السيد الرئيس القائد صدام حسين في
المؤتمر الشعبي الاسلامي المنعقد ببغداد
في ١٤ - ١٧ نيسان ١٩٨٣

- خطاب السيد الرئيس صدام حسين لدى افتتاح
المؤتمر القاه بالنيابة السيد عزة ابراهيم نائب
رئيس مجلس قيادة الثورة .

اصدار دار المأمون للترجمة والنشر
وزارة الثقافة والاعلام
بغداد ١٩٨٣

رقم الايداع في المكتبة الوطنية

ببغداد ٣٩٦ السنة ١٩٨٣

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